

Reflective questions

He pātai hei whakaaro iho

How do our documented assessments contribute to the transition of children, families, and whānau into, within, or beyond the early childhood setting?

How do our assessments reflect the children's sense of belonging to this place?

How do we ensure that the family or whānau voices are reflected in the children's assessment portfolios and contribute to the curriculum?

Is the learning in relation to routines, customs, rituals, and regular events visible in our documented assessments?

What examples do we have of discussions about rights, responsibilities, and fairness being documented and revisited? If this is a gap, why is this, and how might we contribute more of these?

Do our assessments include developing knowledge about features of the area that are of physical and/or spiritual significance to the local community? How can we ensure that children, families, whānau, and teachers revisit this aspect of the curriculum?

Endnotes

Kōrero tāpiri

- ¹ Etienne Wenger (1998). *Communities of Practice: Learning, Meaning, and Identity*. Cambridge: Cambridge University Press, p. 160. Wenger describes this bridging process as one of “reconciliation”, which he explains is about “finding ways to make our various forms of membership coexist”.
- ² Early Childhood Learning and Assessment Exemplar Project Advisory Committee and Co-ordinators, 2002.
- ³ See Paul Black and Dylan Wiliam (1998). “Assessment and Classroom Learning”. *Assessment in Education*, vol. 5 no. 1, p. 31. See also Book 10.
- ⁴ Bronwen Cowie and Margaret Carr write about the way in which assessments can act as a “conscriptio device” (a recruitment) into the early childhood community. See B. Cowie and M. Carr (2004). “The Consequences of Socio-cultural Assessment”, in *Early Childhood Education: Society and Culture*, ed. Angela Anning, Joy Cullen, and Marilyn Fleer. London: Sage, pp. 95–106.
- ⁵ N. González, L. Moll, and C. Amanti (2005). *Funds of Knowledge: Theorizing Practices in Households, Communities, and Classrooms*. Mahwah, NJ: Lawrence Erlbaum.
- ⁶ Ministry of Education (1996). *Te Whāriki: He Whāriki Mātauranga mō ngā Mokopuna o Aotearoa/ Early Childhood Curriculum*. Wellington: Learning Media, p. 36.
- ⁷ *ibid.*, p. 54.
- ⁸ See Hazel Marcus and Paula Nurius (1986), “Possible Selves”, *American Psychologist*, vol. 41 no. 9, pp. 954–969. Ann Haas Dyson has argued that being eager to read includes the learner “seeing themselves as a reader”. She has also described how the process of being a writer is embedded in their social lives and their “feeling of belonging” to a community. (See Ann Haas Dyson, 1989. *Multiple Worlds of Child Writers: Friends Learning to Write*. New York: Teachers College Press, p. xvii.)
- ⁹ Russell Bishop and Ted Glynn recommended developing learning and teaching relationships in which “culture counts – classrooms are places where learners can bring ‘who they are’ to the learning interactions in complete safety, and where their knowledges are ‘acceptable’ and ‘legitimate’”. (Russell Bishop and Ted Glynn, 2000. “Kaupapa Māori Messages for the Mainstream”. *SET: Research Information for Teachers*, no. 1, p. 5.)